



Volume 6

Chicago, Ill., September, 1909

Number 9

HAVE YOU DONE?

ARE YOU DOING?

If not—or if so—WILL YOU NOW DO?

WHAT?

Just Your Part!

Just Your Honest Portion!

Just Your Fair Square Share!

Christ's Church is not a Palace of Ease.

Nor a Mutual Admiration Society.

Nor a Spiritual Almshouse for Dead-Beats.

It is a Workshop—A Power House—A Life-Saving Station.

If you are still a Real Christian, say:

With God's Help,

I will be a Worker.

I will do my Honest Part.

**I will do My Fair Square Share of the
Church's Work This Winter!**

THE PASTOR'S MESSAGE

Dear Friends:

The time to begin again has come. Perhaps a wise Providence is at work in the present confusions and breakings-up and changings around of the summer vacation season. We come back to our work, full of vim and enthusiasm, and far better fitted for the strenuous activities that await us, because of the sights and sounds and rich experiences which we have had in the course of our wanderings. We have also a fresh view of things, a new point of departure. Our thoughts and plannings and prayers enable us to charge the tasks that face us, from a somewhat different angle.

* * *

The fall and winter campaign awaits us. The months ahead of us are alive with possibilities of splendid usefulness. In the next few days I will confer with leaders of the various organizations regarding a definite program of work. Announcements regarding this proposed campaign of effort will be made by about the first of October. Be on the lookout for them!

* * *

Let me call your attention, in a preliminary way to some of the needs which we must meet.

* * *

1. The Raymond field must be reinforced or abandoned.

* * *

2. The repairs on the church must be completed and for this end prompt response to the appeal of the church must be made.

* * *

3. Our church apportionment must be met. This is vital. Mr. Bowman C. Lingle is chairman of the committee in charge of this matter, but we must all of us heartily co-operate. Our contributions to Foreign Missions, Home Missions, the Publication Society and State Missions are included in this apportionment. If we do nothing else we must raise the amount which has been suggested as our fair share, and which is our fair share.

* * *

4. I am convinced that the annual Roll-Call of the church and the social gatherings for the entire church, at which no admission fee is charged, are a source of great helpfulness. They should be carried forward this year with whole-hearted zeal.

* * *

5. The pastor has in view three series of sermons on very important and "living" themes, which he will inaugurate within the next few weeks.

* * *

6. The spiritual life of the modern church, many critics tell us, is lamentably low and feeble. In a very earnest and direct fashion I want to bring before you the question of the spiritual life of our church. We will carefully and prayerfully consider this matter in a series of conferences at an early date. Through the media of two sermons and two prayer-meeting addresses I have already been seeking to bring our minds and hearts into fellowship with this great theme.

7. We have often discussed the relation of the church to the community. Certain plans are now making which I believe will really enable us to touch more closely than we have hitherto done the people of our vicinity.

* * *

8. Amongst other matters which I expect, with your help, to undertake at once, is the publication of a history of the First Baptist Church, in book form. I am conferring now with a firm of publishers upon the question, and with Mr. Goodman, who edited the history which appeared serially in "Church Life" some years ago.

* * *

In concluding my message this month, I wish to record my deep gratitude to the Giver of all Good for the splendid health which I enjoy. My health and strength seem boundless, and I want to use all my powers this year, unsparingly, in your behalf, in the cause of the kingdom, and in the service of the King.

Yours faithfully, Austen K. deBlois.

THE PASTOR'S MAIL BAG.

Dear Friends:

Before I speak of recent messages received through the postoffice, let me refer to a spoken message, which has cheered my heart. During my stay at South Haven, Mr. John Lindley and his daughter, Miss Jessie Lindley, called upon Mrs. de Blois and myself. Mr. Lindley took us for a long and delightful drive on a Saturday, and then next day he called again and took us with him to church. It was good to see these dear people again. Mrs. Lindley has been an invalid for some years past, but bears her affliction with Christian fortitude and faith.

* * *

In speaking of our church, where he was for several years an honored deacon, Bro. Lindley said: "I want you to give our love to all our friends. The happiest days of our life were spent in the First Church of Chicago." Then he added: "Bro. de Blois, we just love those noble people in the old First Church. Why, I don't believe there's another church like it, anywhere!"

* * *

I quote these words of affectionate regard for your encouragement. I wish that we might measure up to the standard which they suggest. The Lindley family, as I remember them here, were always ready to work, to help, to do their part, and more. That is one great reason for the pleasant memories which they cherish now of our church and its members. Let us emulate their example!

* * *

I have a letter from Mr. Lyman O. Tomlinson, of Mentone, California, bearing sad news. He says:

Dear Pastor: After almost eleven years of suffering my son, John L. Tomlinson, "fell asleep" on Wednesday, the 4th inst., at 3:50 p.m. The sufferings of the last few months were intense and brought very earnest prayers for

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The peaceful, quiet ending was in marked contrast to the sharp pain which in marked contrast to the sharp pain which preceded it. Interment will be at Hickory Grove Church yard, some five miles southwest of Mt. Carroll, Ill. Of that I will write later.

Faithfully yours, * * * Lyman O. Tomlinson.

I am sure that the sincerest sympathy of all of us will go to out to our Brother Tomlinson in the great loss which has come to him, but we know that he has the sustaining strength of "the everlasting arms," to comfort him. Both he and his son have been members with us for many years.

* * *

I have heard two or three times from Mr. and Mrs. Dudley Watson, since they left America. Their artist-natures have been thrilled by what they have seen and heard. In describing their visit to Cordova, Spain, they write: "We have been in the Mezquita at last, and remembered your sermon! It is all so wonderful, and life is good." The "sermon" to which they refer was one in which I tried to describe the Mosque at Cordova, as I had seen it some seven or eight years ago. More recently our friends have been journeying through France, and they have particularly enjoyed "beautiful Rouen, with its wonderful cathedral and quaint people, a glorious place for the artist." They will spend the winter in Italy.

* * *

Mr. McCollum, whose class of boys in the Sunday-school was so sorry to have him leave Chicago—as we all were.—is in a mining camp at Querida, Colo. I have just had a long letter from him. Let me quote from a part of it: "There has been no religious teaching here for many years. So you may imagine the moral condition of the children. I realized that little could be done with the adults, so, with the assistance of a Mr. Kirkpatrick, on the 6th of August, I got the people together and organized a Sunday-school. I have had an average attendance of about twenty children each Sunday. In fact I have every child but five, and I hope to have them soon. Now, Doctor, I want the prayers of the home church. I need grace and the help of the Holy Spirit to teach these people the way of salvation. Young men, eighteen years of age, knew nothing of Jesus except to use His name in vain." This true and faithful brother has carried the spirit of Christ into a needy and desolate corner of our big country. May God's grace empower him and cheer his pathway, in the midst of the habitations of wickedness!

* * *

Another letter comes from farther West. It is from Jerome, Ida., in the new irrigation belt, and is written by Mr. C. B. Cryderman, whom you all remember:

"I have thought to write you many times, but have put it off until now, so will try and pen a few lines so that you may know that I have not forgotten you people in the church, which is dear to me and ever shall be. While I am not privileged to meet with you on Wednesday night, you are not forgotten then, and while alone by myself I can have sweet communion with my Savior and He is as dear to me in a far-off land as in Chicago. I praise His Holy Name for His saving grace, and when alone at

my work I often break out in joy and praise His Holy Name, for His goodness to me. I am sorry to say that I have been inside a church only three times since leaving the old church in Chicago, and they were at Casey, Solomon City and Salt Lake. At Salt Lake I had the pleasure of seeing the great tabernacle I had heard so much about."

Mr. Cryderman assures me that in spite of the glories of the Mormon Tabernacle, he prefers to remain where he is, religiously, adding: "I am a Baptist, and shall be till I die." He speaks of the spirit of intense activity which characterizes the people, of the fine crops of hay and grain, and of the neighborly kindness of the settlers who are moving in. He sends love to all, and especially to his Sunday-school class, and closes, as does Bro. McCallum, with some kind and generous words, intended just for the pastor's ear—and heart.

* * *

Mrs. Emma L. Russell has written me for a letter of dismission, to unite with the First Baptist Church of New York. She says also: "I read the church news with great interest. I am glad the church is being repaired. It seems like home to me, living as I did under its watchful eye for ten long years."

* * *

Besides these letters from New York, Colorado, California, Idaho and Europe, which have come to me from members of our church within the past few days, I have others from Washington, D. C., Indiana, Vermont and New Jersey. This fact indicates the extent and influence of the First Church constituency. The best thing about it all is the staunch loyalty of our friends. When they leave us they do not forget us.

Your Pastor, Austen K. de Blois.

OBITUARY.

Thomas B. Linden.

On Wednesday, August 25, 1909, Thomas B. Linden, eldest son of James and Eleanor B. Linden, passed from earth to his heavenly home. Thomas was a member of this church for eight or nine years, but on account of his poor health he was not able to take any active part in church work, and for the last year or two he could not even attend the Sunday services; but he lived a sweet, pure, beautiful Christian life, and that memory will be of great comfort to his bereaved family. Pray that our Heavenly Father may sustain them in their present sorrow as He has in the past.

Frank R. Burchett.

Mr. Frank R. Burchett, of 4839 Vincennes avenue, died on Saturday, September 4. He was a man highly respected for his sterling character, and his many fine qualities. His wife has been a member of our church for many years, and his daughters, Miss Eva and Miss Jessie Burchett, are also faithful members with us. We tender our heartfelt sympathies in this hour of sorrow.

Mrs. W. M. Haigh.

We are pained to announce the death, on September 12, at the home of her daughter, Mrs. H. F. Googins, of Mrs. Haigh, widow of Dr. W. M.

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Haigh, of blessed memory. Although Mrs. Haigh was in advanced years, her death was sudden. Besides Mrs. Googins, she leaves two daughters, Mrs. C. J. Holman, of Toronto, Can., and Mrs. C. H. D. Fisher, of Tokyo, Japan. Further account of Mrs. Haigh's beautiful life may be expected later.

NEWS FROM OUR FRIENDS.

Miss Georgia E. Hopper, of 408 E. 43d street, has just returned from Paris, France, where she has been studying during the past year. She enjoyed rare privileges in the way of instruction, and feels greatly benefited by her stay abroad.

Mr. and Mrs. Dudley C. Watson have been travelling through Spain and France, preparatory to their winter of life and study in Italy.

The churches in Mason City, Iowa, have been uniting in open air services Sunday evenings during August, in the air dome theater. They were a great success; big crowds came out. Mr. Kennan, our former assistant pastor, was the originator and promoter of the plan.

Mrs. A. B. Case, of 2043 Dayton street, is about to remove to the East. Her address will be 292 Hemlock street, Brooklyn, N. Y. Although she has lived on the North Side of the city, and a long distance from the church, Mrs. Case has always manifested her keen interest in our church and its work, and we greatly regret her departure from Chicago. She has been a member of our church for fifty-six years, having joined in 1853. Though now eighty-six years of age, she retains in a wonderful degree both her physical and intellectual vigor, and we all join in wishing her many years of happiness in her New York home.

It is a great pleasure to welcome back to our church Miss Grace Smith, who for several months past has been visiting her brother and his wife, Mr. and Mrs. Clarence R. Smith, in Mexico. Mr. Smith himself is still a loyal member with us, though his present home is so far distant.

Mrs. T. J. Holmes has been very ill with typhoid fever at her summer home in Michigan. We are glad to know that at last reports she was much improved. Her host's of friends in the First Church join in heartiest wishes and prayers for her speedy and complete recovery.

WORK FOR LEISURE MOMENTS.

Our pastor has just been chosen as the president of the Department of the Home in connection with the Religious Education Society. This organization is composed of all the leading religious teachers and educators of America. The position which Dr. de Blois has been asked to take was first held by Dr. Newell Dwight Hillis of Brooklyn, N. Y., and later by Dr. Charles R. Henderson of the University of Chicago. Only those two have served in the office since the society was founded.

The pastor has recently been elected chairman of the Budget and Appropriations Committee of

the Northern Baptist Convention for the State of Illinois. He has also been made chairman of the Managing Board of the Home for Missionaries' Children.

This year Dr. de Blois has been asked to address the State Conventions of Indiana, Iowa, and Illinois. Last year he was invited to speak at the Wisconsin and Minnesota State Conventions, and the year previous at the State Conventions of Illinois and South Dakota.

VACATION WANDERINGS.

Mrs. Charles H. Marshall spent six weeks in Toronto, visiting her daughter, Mrs. David Boyd, and later went to Atlantic City, to visit her sister, Mrs. Fanny King Birge.

Mr. and Mrs. Routt Clark and the Misses Marshall are at White Lake, Mich.

Mr. and Mrs. D. R. Leland, with their son Robert and wife, enjoyed a very pleasant lake trip through Green Bay to Escanaba, Mich., and to South Haven, Mich., where they spent some time at a private summer resort on the lake shore.

Mrs. C. G. Fish spent the month of August in Pentwater, Mich., in company with her daughter, Mrs. H. F. Mallory and family.

Miss Mary Marx and Mr. Fred Marx spent several days of August at Central Park, Black Lake, Mich. They report a splendid time.

Mr. and Mrs. D. C. Hall and baby and Master Emmet Marx camped at Saugatuck for a few days.

Mrs. Fred Hahn, 2923 Cottage Grove avenue, spent her outing at Rhinelander, Wis.

Mr. George Marsh, of 5409 Princeton avenue, took his vacation also at Rhinelander, with his mother, Mrs. Hahn.

Mrs. Fred Combs and children have been spending the summer in Annapolis, Md., with Mr. Combs' mother.

Mrs. O. E. de Clercq and daughters spent two weeks at "Fairview," South Haven, Mich.

Miss M. E. Young was at South Haven for a week, at "the Marshland," and afterwards visited for several days with Miss Jessie Lindley, at Fruitlands, Mich.

Mr. and Mrs. S. E. Tolman spent two weeks at Crescent Beach, Maine. Mrs. Tolman was away from Chicago for nine weeks, visiting in Boston and Northampton, N. H.

Mrs. E. Lewis Kelly and daughter Ione are on a trip to visit friends and relatives in Toronto, Can., and Rochester, N. Y. They will return about October 1.

Mr. J. L. Stowell is sojourning for a month in Northern Michigan.

Miss Clara Stowell recently returned from a

two weeks' visit with Miss Jessie Lindley of South Haven, Mich. * * *

Miss Fannie Stowell spent her vacation with a friend in Milwaukee, Wis. * * *

Mr. and Mrs. T. Ralph Ridley enjoyed two weeks of "cottage" life at Beach Grove, Lake Marie. * * *

Mr. and Mrs. John P. Ahrens were the guests of Mr. and Mrs. John H. Leslie at Lake Marie, recently. * * *

Mr. Webster Tomlinson's "vacation" consisted of visiting ten different cities in as many days, in five states. * * *

Mr. and Mrs. G. M. Atwell and family and Mr. and Mrs. H. A. Thompson are spending the summer on their homestead at Colome, Tripp County, S. D. * * *

On July 20 Mr. W. Morava sailed for Europe to be away three months, and on July 29 Mrs. Morava started on an ideal motor trip, to Boston. She went by way of Valparaiso, Ind., and spent the night at South Bend, going thence to Toledo, Ohio; Cleveland, Ohio; Erie, Penn.; Cambridge Springs, Buffalo, N. Y., and Niagara Falls. Then on to Auburn, N. Y., crossed the state and the beautiful Berkshire Hills, and so on to Boston. Then turned back over the same route to Niagara Falls, crossed into Canada, went to Hamilton, London, and Windsor; then ferried to Detroit, Mich., went back to South Bend and came home. She had a thoroughly delightful journey, no "punctures" or "blow-outs" and nothing to mar the pleasure of the trip. * * *

Captain and Mrs. McElroy went only as far as Winnetka for their vacation, but they had a fine time. * * *

Mrs. R. N. Clarke and her son were in the sunny South, and had a delightful ten weeks' visit at Cleburne, Texas. * * *

Mr. Finis S. Ingram took a brief rest at his ancestral home in Arkansas. His mother resides there, and he makes her three or four visits each year. He has built a beautiful home there. * * *

Mrs. C. R. Stouffer was at Green Lake, Wis., during most of the summer. Mr. Stouffer is now absent on a business trip to New York and Philadelphia. * * *

Dr. and Mrs. E. C. Spinnay during the month of July visited many points of interest in Cape Breton and Nova Scotia. They spent some days with relatives in Posten and New Hampshire and sojourned for a time at Old Orchard Beach. * * *

Mr. and Mrs. C. A. Pierkowsky and their family spent a happy vacation at their summer home at Traverse Bay. Miss Beth Lingle accompanied them. They are all home again now and "the twins" with united voice report their first annual vacation an unqualified success. * * *

Three of our young men, Mr. Ernest Hartung, Mr. Fred Walters and Mr. Adrian Webster, had a fine time camping at Traverse Bay.

Mr. and Mrs. Bowman Lingle sojourned for a time amid the mountains of Colorado. * * *

Mrs. A. M. Charlesworth was at the Tribune farm for two weeks. She speaks in terms of highest praise of the management and the comforts with which they surround their visitors. * * *

Mr. and Mrs. Clifford Williams are lingering still at their summer home in Glencoe. Their two sons have been with them and golf is the order of the day. * * *

Mrs. J. G. Marsh and her little daughter, Mary Rue, are visiting friends in New England. Mr. Marsh made a trip to New Orleans early in the season. * * *

Mrs. T. G. McLaury spent a part of the summer at Harbour Springs, in the fairyland of Northern Michigan, where her son, Mr. Walker McLaury, was married on September 2. * * *

Mr. W. H. Vallette took his rest-periods in pleasant piece-meal fashion, spending "week-ends" at various popular lakeside resorts. * * *

Mrs. J. A. Jackman found refreshment at Ephraim near Green Lake amid the woods of Wisconsin. She enjoyed "the green slopes, the grand old trees and the sweet-scented air." * * *

Mrs. A. E. Thomas and her sons Carroll and Rich were absent two or three months at Dr. Thomas' big farm in the country. The doctor divided his time between the farm and the city. * * *

Mr. W. A. Hine and his mother, Mrs. Mary F. Hine, passed their vacation at lovely Bay View, in Northern Michigan. Mrs. Hine reports that the weather was perfect, and the scenic and climatic comforts of that cool region make it an ideal summer resting-place. * * *

Miss Sara Cornell has been sojourning for some weeks, and still is, at Wequetonsing, Mich. * * *

Dr. C. G. Lumley and family spent the month of August at Lake Geneva, Wis. * * *

Harold and Leslie Lumley covered over 600 miles on their wheels this summer, taking trips through Illinois and Southern Wisconsin. * * *

Mrs. C. F. Harvey spent three weeks in Oshkosh, Wis., and her daughter two weeks at Castle Park, Mich. After their return they had a ten days' trip to Minneapolis, Minn. * * *

Miss Mary A. Green has been in Bayfield, Wis., where she will remain until November. * * *

Mrs. J. F. Gillette spent the summer at Lake Forest. She will return to Chicago in a few days.

ADDRESSES WANTED.

Can any of the readers of "Church Life" furnish the pastor or the church visitor, Miss Simpson, or the treasurer, Mr. R. N. Clarke, with the correct present address of any of the following members of our church. The last known address is added, in parenthesis, for reference:

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Miss Mary C. Ballard. (6412 Woodlawn Ave.)
 Mr. and Mrs. C. E. Coombs. (2938 Vernon Ave.)
 Mrs. F. T. Dogge. (3124 South Park Ave.)
 Miss Edith A. Durham. (332 Bowen Ave.)
 Miss Mabel Fortune. (3700 Lake Ave.)
 Mr. Clifford Gaylord. (684 E. 48th Pl.)
 Mrs. L. R. Hall. (Hotel Wychmere).
 Miss Eugenia Hegon. (4211 Champlain Ave.).
 Mr. Harry Johnson. (3342 Rhodes Ave.)
 Miss Nina Morgan. (4535 Calumet Ave.)
 Mr. David Pennington. (99 Loomis St.)
 Miss Anna Peterson. (2730 Princeton Ave.)
 Mrs. L. J. Powers. (4230 Evans Ave.)
 Mr. Adolph H. Reickoff. (3838 Rhodes Ave.)
 Mrs. D. W. Ross. (250 E. 54th St.)
 Mrs. Jenny Smith. (2910 Parnell Ave.)
 Mr. Chas. M. Stevens. (362 E. 57th St.)
 Miss Ethel Thompson. (523 W. 66th St.)
 Mr. Edward B. Waldron. (6108 Ellis Ave.)
 Mrs. R. N. Wheeler. (3035 Prairie Ave.)
 Mr. and Mrs. Paul S. Willigans. (2176 W. Lake St.)

* * *

Also the following, all trace of whom has been lost: Miss Rena Brownson, Mrs. William Lubbin, Miss Laura Pearl Olff.

* * *

Also the following Chinese members:
 Mr. Ting Cheong Fong. Hammond, Ind.
 Mr. Yee King Fong, 717 Greenleaf Ave., Rogers Park.
 Mr. Ling Lum, 600 State St., Racine, Wis.
 Mr. Kee Shing Gee Elkhart Ind.
 Mr. Chung Mark, 3515 S. Halsted St.
 Mr. Joe Mark, Hammond, Ind.
 Mr. Lee Mark. 2218 Wabash Ave.
 Mr. Wing Mark. South Bend, Ind.
 Mr. Don Ching Moy. Lynn, Mass.
 Mr. On Moy, 5526 State St.
 Mr. Cherk On, 25 Walnut St., Grennith, Miss.
 Mr. Poy Yee. 4864 N. Clark St.
 Mr. Kwan Yong 1602 Wabash Ave.

CHANGE OF ADDRESS.

Since the last Directory of the church was published many changes of address have taken place, and recently houses on certain streets have been re-numbered. The following list indicates the present correct address of some of our members who have moved, or who have had their house-number changed. Please report to the pastor at once any further changes of which you may know, and "post" the changes indicated here in your copy of the Directory:

Mr. and Mrs. S. T. Allen, 63 E. 41st St.
 Mr. Alonzo C. Bass, 632 N. Central Ave., Austin.
 Mrs. R. F. Bennett. 2805 Indiana Ave.
 Mr. John Bevan 6230 Kimbark Ave.
 Mrs. A. C. Blackman, 3145 South Park Ave.
 Mrs. G. R. Blakeslee, 1220 E. 65th St.
 Mrs. F. R. Burchett, the Misses Burchett, 4839 Vincennes Ave.
 Mr. Frederick Burdette. 510 E. 33d Pl.
 Mrs. A. M. Charlesworth, 2967 South Park Ave.
 Mr. and Mrs. C. M. Clark. 3130 Vernon Ave.
 Mr. E. A. Congdon. 5642 Washington Ave.
 Rev. and Mrs. Austen K. de Blois, Stephen de Blois, 553 E. 34th St.
 Mrs. de Clercq. Mr. and Mrs. A. G. de Clercq, the Misses de Clercq. 510 E. 33d Pl.
 Mr. and Mrs. W. C. Dewey, 316 E. 38th St.
 Misses Laura and Grace Douglas, 1826 W. 35th St.
 Mr. and Mrs. Robert Ellis, 529 E. 34th Pl.

Miss Augusta E. Fay, 3252 Vernon Ave.; Tel. Douglas 1691.
 Rev. and Mrs. S. T. Foster, 502 E. 33d Pl.
 Mr. and Mrs. Gillmore and family, 3034 Poplar Ave.
 Mrs. O. S. Green and Miss Green, 4321 Ellis Ave.
 Mrs. Groom. Willard and Lester Groom, 420 E. 34th St.
 Mrs. S. E. Hall, 6509 Peoria St.
 Mr. Nicoll Halsey, Maryland Hotel, Oakwood Boul.
 Mrs. Hine. Mr. Wm. A. Hine, 4923 Grand Boul.
 Mrs. Chas. H. Hoops, 4207 Drexel Boul.
 Miss Georgia Hopper, 408 E. 43d St.
 Mrs. J. A. Jackman 1401 Hyde Park Boul.
 Mrs. Christina Johnson, 3156 Shields Ave.
 Mr. and Mrs. James Kee, 608 E. 47th St.
 Rev. and Mrs. E. L. Kelley, 549 Bryant Ave.
 Mrs. M. E. Kline, 605 Woodland Park.
 Mr. and Mrs. O. F. Landon, 5620½ Drexel Ave., Flat F.
 Mr. and Mrs. Darius R. Leland, 508 E. 33d Pl.
 Mr. and Mrs. J. G. Marsh, Mrs. Montague, 547 E. 34th St.
 Mrs. Milhuff, Miss Frances Millhuff, 2805 Indiana Ave.
 Mrs. John A. Palmer and family, 1910 Calumet Ave.
 Mrs. Chas. E. Pennington, 1420 E. 54th St.
 Mr. and Mrs. H. F. Perkins, 708 E. 65th St.
 Mr. and Mrs. M. J. Piercey, 660 Englewood Ave.
 Mrs. A. A. Polglase, 660 Englewood Ave.
 Miss Emma Schultz, 213 E. 25th St.
 Miss Mattie Schultz, 836 E. 45th St.
 Miss Mabelle Shane, 369 E. 31st St.
 Mr. and Mrs. Wm. E. Smith, 3801 Lake Ave.
 Mrs. J. G. Spencer. 4409 Sidney Ave.
 Mr. C. H. Stone, Royal Insurance Bldg.
 Mr. and Mrs. Carl Tietz, 5711 Madison Ave.
 Mr. and Mrs. J. H. Tomlinson, H. Webster Tomlinson, 514 E. 29th St.
 Mr. and Mrs. Richard B. Twiss, 506 E. 33d Pl.
 Miss Helen Wachsmith, 616 Groveland Park.
 Mrs. A. O. Ware, 5831 Monroe Ave.
 Mrs. G. H. Wareham, 4637 Evans Ave.
 Mrs. L. M. Warner, Eleanor Club 5, 3111 Indiana Ave.
 Misses Mildred and Helena Warner, 551 E. 51st St.
 Mrs. Weinmann and family, 716 E. 30th St.
 Mrs. Wolters and family, 521 E. 35th St.
 Miss Florence Woollett, 4419 Indiana Ave., Flat D.
 Miss Florence S. Wright, 404 W. 61st St.

ADDRESSES OF NEW MEMBERS.

The following are the addresses of some of our new members, whose names do not appear in our last annual Directory:
 Mr. Rollin M. Coleman 2732 South Park Ave.
 Mr. Chas. Booth Coombs, 2938 Vernon Ave.
 Mr. John N. Davies, 445 E. 63d St.
 Miss Lulu M. Drake, 3304 Vernon Ave.
 Miss Gertrude Fel'man, 2940 Groveland Ave.
 Mrs. John J. Fisher, 750 North Park Ave.
 Rev. James Fung, 297 S. Clark St.
 Miss Bertha Maria Henry, 3046 Calumet Ave.
 Miss Marie Hume, 3213 South Park Ave.
 Dr. F. B. Ives, Washington D. C.
 Miss Anna M. Johnson, 3119 South Park Ave.
 Miss Rhoda H. Landon 3022 South Park Ave.
 Mrs. Maude T. Lundeen, 3105 Calumet Ave.
 Mr. John McElroy, 3058 Calumet Ave.



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Mr. John A. Palmer, 1310 Calumet Ave.
Mr. Richard H. Palmer, 1910 Calumet Ave.
Miss Drucilla Palmer, 1910 Calumet Ave.
Mr. Louis George Palmer, 1910 Calumet Ave.
Miss Elsie F. Peterson, 3132 Cottage Grove Ave.
Miss Elsie F. Peterson, 3132 Cottage Grove Ave.
Mr. Herman H. Schermerhorn, 2421 Dearborn St.
Mr. Eugene Myron Schmidt, 1022 E. 46th St.
Mr. Eugene Myron Schmidt, 1022 E. 46th St.
Miss Ina Shaw, Principal Baptist Missionary Training School, 2960 Vernon Ave.
Miss Elizabeth Shoemaker, 3058 Calumet Ave.
Miss Elizabeth Shoemaker, 3058 Calumet Ave.
Mr. Mark Lui Theung, 699 Noble St.
Miss Edith M. Thygesen, 29th St. and Groveland Ave.
Mr. Arthur W. Vennell, 28 Groveland Park.
Miss Tiena Weinmann, 716 E. 30th St.
Mr. W. K. Wells, 245 E. 32d St.

THE WOMAN'S BENEVOLENT SOCIETY.

This society holds its first meeting after the summer vacation the first Friday in October, being the first day in the month. We want all the women of our church and congregation to attend and help to make this year a memorable one in our church work. Our president, Mrs. Williams, will doubtless have large plans for work, and we must rally around her, each one doing her part in order to make the work successful. Come in the morning at 10 a. m., and stay until 4 p. m. Luncheon will be served at 1 p. m. Bring your thimble and come

Mrs. G. E. J.

MEN'S LEAGUE.

A concert will be given under the auspices of the Men's League on the evening of Thursday, September 30. Sarah Wathena Brown, harpist, and the Chicago Boys' Choir will be the entertainers. Please put the date in your memory.

THE ORPHANAGE.

The annual reception and bazaar will be held at the Central Baptist Orphanage, 504 S. First avenue, Maywood, Tuesday, September 28. Lunch will be served from 12 to 2 o'clock. Mrs. King, Mrs. Combs or Mrs. Eliza Harvey will be pleased to receive any salable articles and take them to the orphanage in time for the bazaar. The reception and bazaar is held a month earlier this year than usual, hoping that the weather may be better and the attendance larger than it is at the corporation meeting, which always meets the fourth Tuesday in October. Having our reception and bazaar at a separate time we hope to have more time to sell our goods, which we hope to have a good supply of, and also to get better acquainted with our Baptist sisters, and by attending the reception on that day you can also visit our Baptist Old People's Home in Maywood.

Don't forget the date, Tuesday, September 28, 1903.

E. H.

THE MISSION CIRCLE.

The Woman's Mission Circle will hold the first fall meeting on the second Friday in October, at 2 o'clock in the lecture room. A good program will be followed by a social and refreshments. We hope a large number will join in this reunion.

CONTRIBUTORS.

Mrs. S. B. Linkle.....The Mission Circle
Dr. Frank Gale.....Men's League
Mrs. G. E. Jackman.....The Ladies' Benevolent
Miss Clara E. de Clerq.....Christian Endeavor
William Wigney.....Sunday-school
Ernest Hartung.....Lorimer Baraca
Rev. E. Lewis Kelley.....Raymond Chapel

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

If we had more paid subscribers to Church Life we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

REPORT OF MISS SIMPSON, CHURCH AND SUNDAY-SCHOOL VISITOR.

July 1 to September 6.

Calls made	361
For church	187
For Sunday-school	174

Have attended all the church services, including Sunday-school. Have also been to Raymond Mission three times.

DEDICATION OF TONG SE CHINN.

On a recent Sunday morning a simple but interesting service took place. This was the dedication of a little Chinese baby, whose parents were married by the pastor about one year ago. The father and mother were anxious that their little child should be given to the Lord from his infancy, so they asked Dr. de Blois to conduct the service of dedication. After a few words of counsel to the parents, a prayer was offered, that the child might grow up in the nurture and admonition of the Lord, and that he might become a true and faithful follower of Jesus Christ. The baby's name is Easterner Chinn, a name suggestive of the Orient. The Chinese Equivalent is Tong Se Chinn. This is the first service of dedication ever held in our church, so far as known.

WEDDINGS.

During the past month two weddings have been celebrated, which have a special interest for First Church people, as in each case one of the principals in the happy event has been well known amongst our members. We extend our heartiest congratulations and good wishes.

McLaury—Nye.

The marriage of Miss Mary Keep Nye, daughter of Mr. and Mrs. James Warren Nye, and Walker Gailley McLaury, son of Mrs. Cornelia Walker McLaury of Chicago, took place Thursday afternoon, September 2, at Birchenwald, Harbor Springs, Mich. the beautiful summer home of the bride's uncle and aunt Mr. and Mrs. F. Willis Rice.

Mrs. Ralph W. Webster was matron of honor. M. D. McIntyre served as best man, and Dr. Ralph W. Webster and Donald Bentley McLaury, brother of the groom, were ushers.

Mr. and Mrs. McLaury will go to Europe for their wedding trip and expect to be away two months. They will live in Chicago.

Rasmussen—Spinney.

The marriage of Miss Blanche Gardner Spinney, daughter of Mr. and Mrs. Edmund Chase Spinney, 3526 Grand boulevard, and William Whitney Rasmussen, took place at 4:30 o'clock, on Wednesday, September 8 at the First Baptist Church. The Rev. Austen K. de Blois officiated.

Preceding the ceremony a musical program of half an hour was given by C. A. Havens the bridal party entering the church from the two side aisles. Mrs. Francis William Robinson, sister of the bride, was her only attendant, and Edward F. Rasmussen of Iowa, brother of the groom, was the best man. Francis William Robinson and Henry Valentine Stearnes of Chicago were the ushers.

The decorations at the church were in white and green, the chancel banked with palms and the altar covered with smilax. Here also was placed an immense silver vase, filled with bride's roses. A dinner to thirty at the English room of the Congress hotel followed. The dinner was served at two round tables having large bouquets of bride's roses in the center and candleabra with white silk shades. Each place was marked by small bouquets of bride's roses tied with tulle.

Both of the young folks are members of well known Iowa families. Dr. Spinney and his family having come to Chicago within recent years. The bride is a graduate of the Iowa State University and of Leland Stanford. The groom was graduated from the Boston School of Technology and later spent some time in architectural study in Rome and Paris.

After a wedding trip to Bermuda the young folk will be at home after November 1 at 629 West 122d street, New York.

SUNDAY-SCHOOL.

At one of the recent sessions of our Sunday-school a very pleasing incident occurred. One of our young men, Charles Hal, from Mrs. Bennett's class, was summoned to the platform and ex-Superintendent Piercey, after a few well chosen words of commendation and explanation, pinned upon his breast a badge denoting that he had attended every session of the school for a period of seven years. Surely such faithfulness deserves special mention. In turn Superintendent Spinney adorned Brother Piercey with a badge showing that he had not been absent for three years. There are others who have been very regular. Two of the girls in Deacon Wigney's class have made a record of upwards of two years' continuous attendance, although they come a distance of upwards of three miles. Should not this be an incentive to us all to be prompt and regular every Sunday.

The Sunday-school wishes to thank Mrs. Alma O. Ware, who so ably conducted the Beginners' Department during Mrs. Lumley's absence.

SUNDAY-SCHOOL WORKERS.

During the month of August the interest in the Friday evening meeting has kept up splendidly, despite the extreme heat and the fact that many of our teachers have been out of the city. The superintendent was unavoidably absent on one evening, but his place was filled most acceptably by Deacon Leland. It is gratifying to know so many of our teachers are interested to meet together weekly and study God's Word in order that they may be better prepared to teach it intelligently to those under their charge.

May we not hope that now the vacation season, which has such a demoralizing effect upon our Sunday-school work is over that many more of our teachers and workers will take advantage of these meetings? All the business of our Sunday-school is done at the Friday evening meeting, and should we not all meet together regularly to discuss and devise the best methods to enhance the interests of the school and to pray and work together in unison for its success?

With such a splendid superintendent and offi-

cial force and a band of faithful teachers we ought to make great progress this winter.
William Wigney, Secretary.

NEW MEMBERS OF THE CRADLE ROLL.

Chester Gleason, born February 25, 1909, 2951 Indiana avenue.
Easterner Tungse Chinn, born June 29, 1909, 146 37th street.
Theodore Eugene Schaefer, born August 27, 1907, 270 East 31st street.
Marguerite Marie Ehlert, born July 8, 1907, 270 East 31st street.
Eugene William Ehlert, born August 8, 1909, 270 East 31st street.
John William Clayton, Born April 24, 1909, 3137 3137 Groveland avenue.
Jennie C. Bilton,
Superintendent Cradle Roll.

A LIFE TIME FRIENDSHIP.

In the month of July Deacon Wigney and wife had the delightful privilege of spending a week at the home and on the farm of Deacon M. D. Evans, of the Baptist Church of DeWitt, Iowa. The farm is situated about three and one-half miles east of DeWitt and is one of the best in the state.

Mr. Wigney and Mr. Evans attended a village school together as boys at Akron, N. Y., in 1861 and 1862, and the friendship formed at that time has ripened as the years have gone by. It is certainly a great joy to spend a week in the country with a consecrated Christian family, and to live over again the scenes of youth, and to spend the time in the company of those with whom you can harmonize in fellowship and Christian doctrine. Such vacations are truly enervating and uplifting.

OUR HONOR ROLL.

The pastor is arranging with Mr. Edward Goodman, and with a publishing firm, for the issuance in the near future of a complete history of the First Baptist Church in book form. He is anxious to include in this history the names of all those who have been members of our church for forty years or more. Is the following list correct? Does it include all who joined the church before October 1, 1869? Please let the pastor know!

Mrs. James K. Burtis	L	June 3. 1848	(61 yrs.)
Mrs. A. B. Case	L	Jan. 1853	(56 yrs.)
Mr. Edward Goodman	L	Sept. 1, 1854	(55 yrs.)
Mrs. Geo. M. Allen	L	1856	(53 yrs.)
Mrs. T. B. King	L	1856	(53 yrs.)
Mr. Daniel M. Baker	L	Jan. 28. 1857	(52 yrs.)
Mrs. Edw. Goodman	L	Dec. 3, 1858	(51 yrs.)
Mrs. S. C. Griggs	L	Mar. 3, 1858	(57 yrs.)
Mrs. Alma Miller	L	July 28. 1858	(51 yrs.)
Mrs. Jas. E. Gillette	L	May 14. 1860	(49 yrs.)
Chas. Duffield	L	Jan. 2, 1863	(46 yrs.)
Miss E. Goodman	B	Feb. 15. 1863	(46 yrs.)
John H. Whrenn	L	July 3. 1863	(46 yrs.)
E. D. Neal	L	Oct. 6. 1863	(46 yrs.)
Mrs. J. L. Ellis	L	Jan. 24. 1864	(45 yrs.)
Mrs. Geo. T. Williams	L	Feb. 2, 1864	(45 yrs.)
W. R. Raymond	L	July 29, 1864	(45 yrs.)
Mrs. Chas. Chick	B	Mar. 5. 1865	(44 yrs.)
Mrs. Leander Stone	E	Mar. 31. 1865	(44 yrs.)

Mrs. S. B. Lingle	L	Nov. 3, 1865	(44 yrs.)
Mrs. H. N. Smith	L	Jan. 15, 1866	(43 yrs.)
Mrs. F. R. Burchett	B	April 8, 1866	(43 yrs.)
John Bevan	L	July 2, 1866	(43 yrs.)
C. A. Havens	B	Dec. 28, 1866	(43 yrs.)
W. E. Smith	L	Oct. 26, 1866	43 yrs.)
Mrs. W. E. Smith	L	Oct. 26, 1866	(43 yrs.)
Miss E. G. Stowell	L	Feb. 4, 1867	(42 yrs.)

Note.—“L” means “by letter; “B” “baptism,” and “E” “experience.”

BENEFIT FOR THE BAPTIST OLD PEOPLE'S HOME.

The lawn fete at Villa Clare, Delevan Lake, Mrs. P. R. King's country-place, was “a thing of beauty and a joy forever,” for no one who saw those hills and dales brilliant with flowers and graceful with vines, the greensward dotted here and there with booths in soft, bright colors, and illuminated at night with the magic light of a thousand Japanese lanterns, can forget the scene.

The people of Delevan and the near and far neighbors among the lake dwellers put forth their best efforts to make it the great success it proved to be. The object was the benefit of the Baptist Old People's Home. Mrs. McLaurry of the First Baptist Church, pledged thousand for thousand up to \$5,000 to any who would thus contribute toward an endowment fund. With this incentive Mrs. King proposed to the ladies of the Auxiliary Board of the Old People's Home to hold a lawn fete on her grounds, pledging her best efforts towards its success. To any one who knows her executive ability in carrying out broad plans, this was already assured, and the ladies worked with a will. Chicago suburbs, notably Englewood and Woodlawn, sent relays of helpers; many who were summering at Geneva of helpers; many who were summering at Geneva Lake came over and gave assistance most materially. All manner of devices for making money were exhibited and the thousand dollars was well assured at an early hour of the afternoon, so vigorous was the buying, so liberal were the buyers. The sum was nearly made up on the grounds and the deficit was guaranteed later by enthusiastic friends of the cause.

There are now five members in the Home and others are coming in September and October. A new building is already greatly needed, and, it is hoped, will soon be built.

Eunice P. oWd.

Men often say they are what God made them. They overlook or ignore the work of their own folly and perverseness, by which they mar the work of God and frustrate his gracious purpose. There is a true sense in which every man is self-made or self-marred.

A SUMMER-SCHOOL OF MISSIONS.

By M. C. Hazard, Ph. D.

Of all the beautiful places on lovely Lake George, none excels Silver Bay. The plant consists of a hotel, with cottages and dormitories, a fine auditorium in church form costing about \$20,000, a boat and bath houses, a store for religious literature, etc. The property was bought from Silas H. Payne, a retired millionaire, who resides in a fine cottage with elegant grounds on a height near by. With the hotel and other improvements, it cost him in the neighborhood of \$140,000, but for the purposes for which it is now used, he sold it to the Silver Bay Association for \$70,000.

I went to Silver Bay this year to attend the meeting of the Sunday-school Association, which was invited to hold its sessions there by the Young People's Missionary Movement in conjunction with its own, that there might be a better understanding of what the latter is doing and that by conference its methods might be, if possible, improved. That the conference might be held away from all distractions, the editors were taken out in a launch and corraled upon an island, where there was a free and frank interchange of thought and opinion which was quite valuable.

The Movement is organized to achieve great things. Its form of organization makes that fact evident. Besides the twenty well-known business laymen on its board, there are twenty-one representatives of as many different denominations, so that in effect the board is interdenominational. The Movement, therefore, is in sympathy with all denominational missionary effort, and readily has access to all missionary information. The board is divided up into Editorial, Field, Publication and Sunday-school Committees, each of which is working hard to carry out the purpose for which it was appointed. The object of the Movement is not to raise money, or to enlist missionaries, or to direct missionary operations, but simply to educate the church and the Sunday-school and inspire in them a love for missions. What it is doing is worth summing up.

In the first place it is already furnishing an extraordinary amount of missionary literature. In the line of study-books it has issued 150,000 copies, and during the year has published three reference libraries of not less than eight good-sized volumes each, at the amazingly low sum of five dollars per library. Besides these it has met the demand for mission information with

pamphlets, charts, maps, lantern slides and photographs running into the thousands. By such aid as it can render, what an interesting illustrated missionary lecture a pastor can make!

Probably one of the most effective features of its work is the furnishing to Sunday-school editors of mission information to be used by them in enforcing and illustrating the lessons designated as "missionary lessons." The combined circulation of the "helps" in which these appear number into the millions. During the conference with the editors arrangements were made also to supply fresh interesting matter for the children's and young people's papers published by the different denominations. This will again reach about the same constituency, but in a more extended and effective way.

But the Movement has a more direct and telling way of propagating interest in missions. It aims to instruct and inspire men and women to teach and awaken in others a love for missions. Here, for instance, in this conference, many young people came from long distances to learn about missions that they might go back qualified to be themselves the instructors of teachers. That, you see, is the reproduction of influence in a geometrical ratio. These young people were under the tuition of such experts in teacher-training as Miss Elizabeth D. Paxton, dean of the New Jersey State Sunday-school Summer-school, Miss Anna Pierce of the New York State Normal-school at Albany, and others equally well known. They listened to lectures by Rev. William Carey of India, the great-grandson of the founder of modern Protestant missions, who inherits the enthusiasm of his famous forbear; by Dr. J. E. McAfee, Secretary of the Presbyterian Board of Home Missions; by Dr. Homer C. Stuntz, one of the secretaries of the Methodist Episcopal Board of Foreign Missions, with others, besides some missionaries from the foreign field. Could these instructors make missions interesting? A school session was held upon Sunday for the purpose of showing in how many different ways, without trenching upon the regular program for more than from three to five minutes, mission facts could be presented in a way to rouse intense interest in the scholars. The effect of this demonstration will be felt in many a Sunday-school to the increase of interest in missions.—Congregationalist.

Those who bring sunshine to the lives of others cannot keep it from themselves.—J. M. Barrie.

IN THE ORIGINAL PILGRIM CHURCH.

By J. Gibson Lowrie.

Amsterdam! City of "rooks," as Erasmus called its inhabitants, where the houses are built on piles! City of canals, second only to imperial Venice! City of pilgrims and strangers, where in the summer season tourists with Baedeker in hand throng the museums and walk the streets! Refuge of the Pilgrim fathers, school in ship-craft of Peter the Great and home of Hans Breitman!

If the writer for a moment doubted that he is a stranger in the earth his doubts have fled. The Dutch do not understand English as it is spoken by him, and he cannot always fathom the meaning of Dutch as it is spoken by them. When I called for bread in a Dutch restaurant they brought me bouillon and egg; when I asked a uniformed official in the labyrinth of Rykes Museum for the exit, he asked if it was on the catalogue; and when the maid at my pension knocked at my door in the evening, solicitous lest the boys might come home after the house was locked, how was I to tell that "Haf ze zons sleutel?" meant "Have your sons a night key?"

Amsterdam is an interesting city, and despite its numerous beer gardens and other drinking places appears to be quiet and orderly. Its street car service is admirable, and its police seem alert and active. A stranger cannot go far wrong who keeps an open eye, and there is much to reward the sightseer. It may not deserve the reputation of being "the cleanest city in Europe," but it is very clean compared with some cities I know. A visit to Zaandam, where is the alleged hut of Peter the Great, gives many a glimpse of Dutch life, with quaint dress and wooden shoes, untouched by modern innovation.

It is not, however, of scenes often described that I sit down to write, but of a memorial service from which I have just come held in the old English Reformed church of Amsterdam. In the very heart of this crowded city, near the principal shops, close to the Spire and the Dam, is a quaint Old-World court, like a college cloister or cathedral close. And here is a village church in a great metropolis—a mediaeval sanctuary in a modern Babylon.

This historic church at the formation of the congregation thus brought together gave shelter mainly to Englishmen "whom the terrors of tyranny and persecution and the allurements of freedom and commerce brought to the Netherlands." Here for twelve years was the home of the Pilgrim fathers (and mothers) who later came over in the Mayflower to lay the founda-

tions of civil and religious liberty in America.

The church building remains today substantially the same which sheltered this heroic band. Much interest attaches to its surroundings and appointments—the tombstones of nuns who were buried under its shadow when the old-fashioned houses around it were inhabited by some 300 Roman Catholic women, a brass desk presented by the king and queen of England, William of Orange and Mary, in 1689 and the quaint, old-fashioned narrow box pews in which the writer most cheerfully endured much physical discomfort, being amply compensated by the intellectual and spiritual privileges of the hour on Sabbath, July 18.

It seems that the Congregational Club of Chicago has been moved to present to this church a memorial tablet, commemorative of the Pilgrim fathers who worshiped here 300 years ago. On Sabbath, July 11, this tablet was unveiled and a sermon preached by Dr. William E. Griffis of Ithaca, New York. On Sabbath, July 18, it was by privilege to be present when Dr. W. E. Barton, pastor of Oak Park Congregational Church, Chicago, formally presented the tablet to the congregation. His text was "Mizpah" (Gen. 31:49), and the discourse was highly interesting and edifying. It was good to be there and to be brought, in a strange land, in touch with those who in a former generation in this same old building "confessed that they were strangers and pilgrims in the earth."

I have space left only for a description of this tablet which may especially interest Chicago readers, since it is the gift chiefly of Christian people there.

Embossed above the inscription are the three seals of the city of Chicago, of the English Reformed church and of the city of Amsterdam. Below the inscription are the seals of the state of Illinois, of the Chicago Congregational Club and of Holland. The inscription is as follows:

"One in Christ

1609 From Scrooby to Amsterdam 1909
Ainsworth, Johnson, Robinson, Brewster,
Bradford.

"By a joint consent they resolved to go into the Low Countries where they heard was freedom of religion for all men and lived
at Amsterdam."

(Governor William Bradford, History of Plymouth Plantation)

In grateful remembrance, and in Christian brotherhood

The Chicago Congregational Club

Rear this Memorial

1909."

—Interior.

THE GIPSY SMITH MEETINGS.

Andrew Stevenson.

The coming of Gipsy Smith to this city to conduct a series of meetings is arousing widespread interest, and his arrival is awaited anxiously by thousands who desire to see him and hear him preach. While the Gipsy has been in Chicago in past years, it has never been under auspices so encouraging as at this time, as perhaps the largest number of churches that have ever united in a general evangelistic movement have indicated their desire to co-operate in this great mission. The preparations are moving along satisfactorily, and now word comes from the Gipsy that he is looking forward to one of the best times of his life in this city.

It is well known that the Gipsy, whose real name is Rodney Smith, was born in England in a gipsy tent. Until the time when he first began to preach, at about the age of sixteen, Gipsy Smith could scarcely read or write. "His lack of educational advantages," says G. Campbell Morgan, "would have seemed to bar his progress. He recognized this, and set himself from the first with a devotion and earnestness which were magnificent to remedy the defect. He has been a hard worker and a hard reader, and this has found its reward in that he has acquired a style and delivery that is full of force and beauty. One of our great London dailies said of him recently that he is one of the finest exponents of the possibilities of Anglo-Saxon speech since the days of John Bright." Quoting from Mr. Morgan again, "It is possible to hear him again and again without detecting a flaw in his grammar or pronunciation, and one is filled with wonder at his wonderful triumph in this direction."

The experience in other cities in which the Gipsy held missions early in the present year, —in every one of which thousands were turned away night after night from the largest buildings in these cities—has forced the Laymen's Council to secure the one building in Chicago of sufficient size available at that time for these meetings, the Seventh Regiment Armory at Wentworth avenue and Thirty-fourth street, a building absolutely fire proof with a seating capacity of 8,000, located in a section of the city supplied with convenient and ample transportation facilities—surface lines, elevated and steam roads.

Much hard work still remains to be done before the plans for this mission shall have been brought to perfection, and the co-operation of Christian people, many of whom have been ab-

sent from the city during vacation season, is invited. With a chorus of one thousand voices, as many personal workers, and five hundred ushers supplied by the denominational Brotherhoods of the city, great things are expected and looked for during the month of October.

AGREEMENT AGAINST "WHITE SLAVERY."

Thirteen governments have now entered into a formal undertaking against that most heinous of illicit traffics, the forcing of young women into an immoral life. Each of the governments according to the official announcement, "undertakes to designate an authority to gather information concerning the hiring of women and girls for immoral purposes in foreign places; this authority to have power to communicate directly with the similar service established in each of the contracting states. Each government undertakes to have a strict watch kept for the purpose of seeking, especially at the railway stations, ports of departure and during voyage, the conductors of women and girls. Instructions will be sent to the officers and all other competent persons, to obtain within legal limits all the information leading to a criminal traffic. The arrival of persons likely to be the authors, the accessories or the victims of such a traffic will be signaled, if necessary, either to the authorities at the place of landing, or to the diplomatic or consular agents concerned, or to all other competent authorities. The governments undertake provisionally to place the victims of the traffic in institutions and, as far as possible, send back to their own countries those who ask repatriation. Where the person cannot reimburse the cost of her transfer, it will be defrayed by the country in whose territory she resides, as far as the next frontier or port of departure, and the surplus by the country of origin." The principal adhering countries are Austria-Hungary, Belgium, Brazil, Denmark, France, Germany, Great Britain, Italy, Norway and Sweden, Portugal, Russia, Spain, Switzerland, Canada, Australia and Newfoundland.—Interior.

Why should this polite tolerance for every man's hobby harden into persecution when his mania is the Kingdom of God? Why should a gladiator be sane and St. Paul be mad? Ah, the reason is not obscure. What is eccentricity but motion from a different center? There is the center of things unseen and eternal, and the center of things seen and temporal, and the lives pivoted on those two points cannot be harmonized.—John Watson, D. D.

Chicago Baptist News

Clyde—Rev. R. F. Jaudon, on account of illness in his family, has resigned a successful pastorate of this church for a year and goes to Arkansas where the climate will be more favorable. The church reports a net gain of five for the year, and a present membership of eighty-nine.

Eldon Ave.—Rev. H. G. Beeman, of Waterloo, Iowa, a brother-in-law of Dr. Earl, supplied the church on August 1 and 8.

Pilgrim Temple—Rev. Joseph C. Dent, of Joliet, has been located as pastor and takes up the work with hope, enthusiasm and efficiency. Deacon Hanson, also superintendent of the Sunday-school, has resigned to take up work in a new field. The church passed resolutions of regret and expressed appreciation of his excellent services.

Wheaton—Dr. J. L. Cheney and wife have been spending their vacation on their farm at Hebron, Ohio. On August 22 Dr. A. R. E. Wyant gave an instructive address on "The Power of Habit," based on the remarkable chapter on "Habit" in Prof. William James' Psychology. The church mourns the death of Deacon John Sutcliffe, who was universally esteemed for his worth of character.

La Salle Ave.—Echoes from the Portland convention were given before the North Shore B. Y. P. U. rally on July 27. Pastors Montague, Martin, Bill and Henshaw gave impressions. The congregations during the summer have been larger than for several years. The church will soon celebrate its twenty-fifth anniversary. Dr. Montague was one of the speakers at the first meeting in the interest of the Temperance and Law Enforcement Parade at Willard Hall, August 30.

Fourth—Mrs. Decker, the pastor's wife, arranged a unique "cherry prayer-meeting" while on her vacation. She sent a basket of cherries, a part of which were tied in bundles, each bundle intended to represent a fruit of the Spirit and having some appropriate scripture reference or hymn number. These were distributed to those present and all took the parts thus as-

signed. At the close of the service the cherries were eaten. This is a suggestion that might be varied in many ways to add interest to the prayer-meeting.

Bethel—Pastor Buck was given a month's vacation by his people and spent it in Wisconsin. He has been getting a good grip on the field and will carry on an aggressive fall and winter campaign.

Joliet—Rev. Joseph C. Dent resigned the pastorate of the First Church on July 28. He has been pastor over four years and a half, and now goes to take up the work at Pilgrim Temple, Chicago. His pastorate has been a steady success, baptisms taking place nearly every month. This work has in view the salvation of the unsaved, as well as the upbuilding of believers. To this end a pure gospel is preached, with no effort at sensationalism. The church feels his loss very severely, and only accepted his resignation from necessity. Sadness and regret fill the hearts of our members at the parting; but Mr. Dent feels that a wide field opens to him, and all bid him God speed as he enters upon it. He is a power, socially, as well as an efficient and faithful preacher, and a good leader. He is our ideal of a Christian pastor and our prayer is that God may bless his work in Chicago, as he has here, and that a large ingatherings may seal his ministry there. This testimonial is written at the request of the officials of the church, and joined in by the entire membership.

O. C. Dickinson, Deacon.

First Church—As an indication of the fact that many transients attend our services, it will be of interest to other churches to know that thirty-seven visitors joined with us in the communion service on August 1, representing fourteen different states and countries, as follows: Illinois 19, Michigan 2, California 1, Ohio 1, New York 2, North Carolina 1, Wisconsin 1, Washington 1, Oklahoma 2, Texas 3, Kentucky 1, Mexico 1, Cuba 1, Central China 1. Surely the fame of the First Baptist Church must be far reaching to draw such an array of strangers to our service.

Pastor De Blois has been spending a few weeks' vacation in Nova Scotia, and visiting his mother at Wolfville, who is now eighty-three years of age.

Englewood—The pastor and wife went on the Canadian Pacific, stopping in the Canadian Rockies, and then on down to Portland and back by way of the Yellowstone Park. Dr. Ford returned for September. The supplies were as follows: July 25—Rev. W. S. Abernethy, Berwyn, Ill.; August 1—Rev. C. A. Hobbs, D. D., Michigan City Ind.; August 8—Rev. C. A. Hobbs, D. D., Michigan City, Ind.; August 15—Rev. W. W. Dawley, D. D., Syracuse, N. Y.; August 22—Rev. W. W. Dawley, D. D., Syracuse, N. Y.; August 29—Rev. W. S. Abernethy, Berwyn, Ill.

Lexington Ave.—Pastor Boynton announces a new series of morning sermons for the late summer and early fall as follows: Sermons from the Sermon on the Mount—August 22, "The Beautiful Sayings;" August 29, "The Place of the Disciples;" September 5, "The Fulfilling of the Law." "The Five Laws of the Kingdom"—September 12, (1) "No Destruction of Life;" September 19, (2) "No Debasing or Deceiving of Life;" September 26, (3) "No Defending or Disappointing of Life;" October 3, "The Charity that is Righteousness;" October 10, "The Prayer that Prevails;" October 17, "The Father's Care;" October 24, "The Judgment which is Kindness;" October 31, "Waste and Supply;" November 7, "False and True Prophets;" November 14, "The Wise Builder;" November 21, "The Authority of Christ."

Austin—The church has called Dr. J. B. Thomas, district secretary of the Home Mission Society, and he has "unanimously and enthusiastically" accepted the call. He preached for the church on July 18, and was listened to by large audiences. Dr. Thomas comes of good Baptist stock as his father is a Baptist minister and now resides in Atlanta, Ill., where he was pastor for many years. Dr. Thomas graduated from Brown University in 1876, and took his theological course at Newton and what is now the Divinity School of the Chicago University (located then at Morgan Park), graduating from the latter seminary in 1880. In September, 1880, he took charge of a mission church in Dubuque, Iowa, where he remained for nine years, during which time the mission became a strong, independent church. In 1889, he became pastor of the First Baptist Church of Topeka, Kans., and served them until 1895, when he was called to a broader field as district secretary of the American Baptist Home Missionary Society. For fourteen years he had served the denomination

faithfully and well in the Home Mission Work and in that time has traveled over a large part of the United States as well as visiting Cuba, Porto Rico, Mexico, and other American countries in the interests of the society, and acquiring a large experience and a broad outlook, which, with his well known pulpit ability and great tact in dealing with men, will fit for the pastorate of any church.

PERSONALS AND ITEMS OF INTEREST.

Dr. Kittredge Wheeler, formerly pastor of the Fourth Church, Chicago, has recently resigned his pastorate at Camden, N. J., and has gone to Los Angeles, Cal., where he supplies one of the churches.

Dr. B. A. Greene, formerly of Evanston, has been supplying at Worcester, Mass., and for his former charge at Lynn, and in Rhode Island, and will return about the middle of September to become the regular supply at the Hyde Park Baptist Church until they can locate a pastor.

The summer quarter of the University of Chicago closed on September 3, after the most successful session in the history of the university. The total registration was 2,845, an increase of 252 over that of last year. The prominent educators from abroad and from all over the country who occupied positions on the various faculties for the summer session were never equaled, either in point of number or of prominence. The seventy-second convocation of the university, terminating the summer quarter, was held on September 3, at which Prof. Cornelius Woelfkin, D. D., professor of homiletics at the Rochester Theological Seminary, was the orator of the occasion.

Rev. Robert J. Burdette, of the Temple Church, Los Angeles, received an injury to his spine some time ago through a fall, which has compelled him to lay aside his active ministry for a while.

Jesus Christ is the greatest educator the world has ever seen. He took a group of uneducated peasants, carpenters, fishermen, all of a lowly nature, and instructed them. After a few months they were able to write a book that has been the admiration of the literary critics of the world. He inspired painting and architecture and the magnificent buildings of Rome were a tribute to his teaching.—Rev. J. H. Denison at Radcliffe.

THE CHICAGO BAPTIST EXECUTIVE COUNCIL.

On Friday evening, September 24, the council will hold its annual meeting. It will then be a year since the Baptists of Chicago and vicinity decided to reorganize their co-operative work according to the new plan. The year has necessarily been one of transition and the problems have been essentially such as arise under similar circumstances. We have as Baptists realized that any enlargement of our work involves greater sacrifices on our part. We are willing to meet the greater demands for the sake of the kingdom.

At the annual meeting the superintendent-elect will state his policy which will express at the same time the ideas and ideals of the board of directors. The meeting will undoubtedly be one representative of our denomination. All interested in our city problems should make it a point to be present. The meeting, of course, will be open to all who wish to attend.

In the meantime our churches should have their attention called to the responsibilities and opportunities of our work as a denomination in Chicago. Shall we do our part of the work or shall we lag behind other workers in our city? Sister denominations are doing large work and planning for still larger. Undoubtedly we will not rest satisfied in doing less than others. At least we will do what we can.

The work must be co-operative. The council is helpless alone. It is wisely an instrument through which the Baptists can work. It is well to recognize this. As a people we must ask what can we do through this organization? We use it effectively or not as we choose. But it is one agent. The churches do not belong to the council, the council belongs to the churches. Therefore we can give the council little or much to do as we decide. The more thought, energy, sacrifice the Baptists of our city put into this organization, the more work the council can do. The future depends on the devotion of the Baptists of Chicago. The officers can promise that they will do their part of this service to which they are called.

Dr. R. E. Manning notes the following obligations of the executive council:

"August 25, payment on LaSalle Ave. church property, \$747.50. August 31, salaries, \$337.45. September 1, interest, \$120.00. September 24, payment on Logan Square lot, \$1,050.00. September 30, salaries, \$399.95. Total, \$2,654.90. The acting superintendent promised the superin-

tendent-elect, that he should have a clean sheet with which to begin his administration, September 1, but even then he did not plan to meet the obligations against the LaSalle Ave. property, and when the time for change in administration was extended to October 1, he did not think about the payment on the Logan Square property. But the promise has been made and ought to be fulfilled, and therefore must be."

And later he writes: "Since the report given last week, the Hermon Church people have reported that they have in the bank \$900 of the last \$1,000 needed to complete payment for their property. They had the promise of the last hundred from our societies, so that the Baptist Executive Council now has an additional \$50 to raise before October 1. Last week we reported that we needed before October 1 \$1,797.50 in order to meet our obligations for the purchase of properties. During the present fiscal year there have already been expended, for this purpose, \$1,632.42. Some of the members of the council felt that lots ought to be purchased in favorable localities, and action along that line accounts for the unusual amount needed before October 1. We have received an offer for one of the lots, equal to the cost, and some of the members of the board are in favor of selling it in consideration of the condition of the treasury. Other members opposed such action so strenuously that it appeared to be unwise to press the matter. As stated last week, the acting superintendent promised Mr. Anderson that he would have a clean sheet with which to begin his administration, and now it is a question whether this shall be done with, or without the sale of one of the lots. The decision of this question must be made by the constituency of the council."

Remember the date of the annual meeting—Friday, September 24, 8 p. m.

CENTRAL BAPTIST ORPHANAGE.

The annual reception and bazaar will be held at the Orphanage, 504 S. First avenue, Maywood, September 28, 1909. This is our annual "open day" at the orphanage, an opportunity for not only our Baptist people, but all friends of child-saving work to become better acquainted with the magnificent work being done through the Home. It is also "Bazaar or Benefit Day." Useful and fancy articles will be on sale, and contributions for the bazaar will be thankfully received, and may either be sent to the Orphanage before the 28th or handed to our represent-

ative from your church, or brought with you Reception Day. Luncheon will be served from 12 to 2. Take Madison street cars from down city and get off at First avenue.

Mrs. A. W. R., Dist. Sec.



REV. JOHN M. LINDEN.

We herewith present to our readers a picture of the Rev. John M. Linden, who has been chosen by Evangelist "Billy" Sunday as his first assistant. Mr. Linden was formerly pastor of the Washington Park Baptist Church, Chicago, and has just resigned his charge at Oregon City, Oregon, to take up evangelistic work. During his two years' work in the latter city 200 members were added to the church. He is a graduate of Brown University of Providence, R. I., and of the Divinity School of the University of Chicago, and for twelve years previous to entering school to prepare for the ministry he was employed in the retail department of Marshall Field & Co.

Some recent developments in Mr. Linden's work have shown marked ability for evangelistic work and Mr. Sunday has chosen him on his "sin-fighting staff" on this account.

The following is a portion of the resolutions unanimously adopted by the Oregon City church upon the acceptance of Mr. Linden's resignation as pastor: "We have had a pastor in Mr. Linden unexcelled in zeal for the welfare of this church, with no equal as a financier in church affairs, abounding in enthusiasm for the cause of Christ, full of hope and encouragement for every obstacle in the way of the Christian life, and brave, fearless, defiant against even the stupendous evils of our country and church."

After September 5, 1900, Mr. Linden's address will be 314 South Bassett street, Madison, Wis.

Prof. Ernest D. Burton, commissioned by the University of Chicago to study the educational situation in the Orient and especially in China, sailed for his home on July 29, visited his brother, Dr. Burton, in Los Angeles, Cal., and is now in Chicago. He has not yet submitted his report to the university, but it is understood that his mission has been most successful. He has been gone over a year and has made a most elaborate investigation of the whole great subject. His public addresses abroad were received with much appreciation. Rumors have been current that Mr. Rockefeller contemplates spending millions in the Orient for higher education under Christian auspices, but whether anything definite shall soon be done remains to be seen. As yet nothing has been provided for except the collection of material, but this in itself is a great accomplishment and will be a basis for future action in the redemption of the East.

Superintendent Purvis, of the Chicago Baptist Hospital, has been compelled to resign on account of continued ill-health, and the work of conducting the hospital has devolved upon the four women heads of departments. The hospital reports more patients during the past month than usual during the summer and in rooms rather than in the wards. The hospital is well located, the walls of the rooms are being cleaned, the furniture repaired or the rooms are being refurnished. This is a Baptist institution and is worthy of the patronage of those in need of such service. A canvas is being made for money to build a new wing, and the board of directors report encouragement.

There are always times when a man who is clear-headed is reproached with being hard-hearted. But if you yourselves keep your faith in your fellowmen, these things, though they be momentary hindrances, will in the long run make for your power of Christian leadership.—President Hadley at Yale.

CHICAGO BAPTIST YOUNG PEOPLE'S
ASSOCIATION.

Executive Committee.

President—John Ruthven, 3958 Michigan Ave.,
Phone Douglas 4182.

General Secretary and Superintendent of
Work—Frank W. Van Keuren, 1129 W. Jackson
Blvd. Phone Polk 2191.

General Vice Presidents—C. P. Owen, 2829
Warren Ave.; Wm. F. Grosser, 505 Marengo St.,
Forest Park, Oak Park; O. L. Nystrom, 5732
Emerald Ave.

Assistant General Secretary—Roy G. Wheeler.

Editorial Secretary—Hugo V. Didrickson.

Financial Secretary—Ira W. Preston, 2923 Ful-
ton St.

Treasurer—Edwin P. Phelps, 1400, 143 Dear-
born St.

Auditor—Chas. W. Mercer.

Departmental Vice Presidents.

Organization—R. A. Rosen, 6234 Throop St.

Devotional—J. Grafton Parker, 100 Washing-
ton St.

Educational—H. W. Ralph.

Fellowship—Francis Stiffler.

Missions—Don S. Arnold.

Citizenship—David Martin.

Juvenile—Robt. J. Hamilton, Y. M. C. A., Oak
Park.

Temperance—Geo. S. Royal.

Finance—Chas. Ingram.

Publicity—Van A. Maxson, 2739 Washington
Blvd.

Arrangements—Fred B. Frizell.

Music—Edmund J. Cross.

Reception—Edward C. Wilson and an advisory
committee of pastors and laymen with the dis-
trict presidents.

District Presidents.

North—A. L. Sigwart.

West—Arthur Richardson.

South—H. L. Kelly.

Englewood—B. H. Moore.

German—W. F. Grosser.

The Chicago Baptist Young People are now
organized and ready for active Christian work
this year. Will you help push the work? Every
body is needed.

A Few Things We intend to Do.

1. Have every Young People's Society in the
association.

2. Have at least 500 sustaining members on
the Board of Directors.

3. Have every one working either in the devo-
tional work under the direction of Mr. J. Graf-

ton Parker, in the missions department, in the
juvenile department, or in one of the other de-
partments of the association.

4. Have you working in the interests of the
Gipsy Smith Mission during the month of Octo-
ber. If you are interested tell your pastor, or
write Mr. J. Grafton Parker, 100 Washington
St., for information. **Your service is needed.**

5. Have you interested in the boys' work. If
you are not interested, get busy. Mr. Robt. J.
Hamilton will soon be visiting the churches and
Sunday-schools in the cause of the boys. Won't
you give him a welcome in this work. Boys'
Baptist Brotherhoods to be formed under his
supervision. For information write R. J. Ham-
ilton, Y. M. C. A., Oak Park, Ill.

6. Have you read the Baptist Standard each
week and the Record each month for our city
young people's work? If you are at work the
Standard or the Record will tell about you. If
you are a local officer the Standard will tell
about your work. If you want any news in the
Record or Standard write to the president, gen-
eral secretary, editorial secretary, or the vice
president of Department of Publicity, Van A.
Maxson, 2739 Washington, Blvd.

Wouldst thou be wretched?

'Tis an easy way:

Think of but self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,
All that thou hast to do, or feel, or bear;
Think of thy good, thy pleasure and thy gain,
Think only of thyself, 'twill not be vain.

Wouldst thou be happy?

Take an easy way:

Think of those round thee—live for them each
day;
Think of their pain, their loss, their grief, their
care;
All that they have to do, or feel, or bear;
Think of their pleasure, of their good, their
gain;
Think of those round thee, 'twill not be in vain

Climb on! Climb ever! Ne'er despond,

Though from each summit gained
There stretch forth ever heights beyond—
Ideals, to be attained!

Life's rescript simply is to climb

Unheeding toil and tire;
Failure hath no attainment of crime

If we but still aspire.

—James Terry White

RELIGIOUS INFLUENCE AN ESSENTIAL.

By Director James C. Mackenzie.

During recent months there has been a startling amount of criticism of our educational system, and most of it has been directed at secondary schools and colleges. At the recent meeting of the National Educational Association notable addresses had to do with the absence or imperfections of the moral and religious influences of the education for which the colleges and schools are responsible. Several of this year's Phi Beta Kappa addresses, forsaking their more appropriate literary themes, sound an alarm over the "increasing immorality, idleness and luxurious living," and deplore the dominant attractions of the "side shows" and the compelling influences of the superficial things of university life. There is a Macedonian cry that we must restore our education to "its original purpose as a maker of men." One of our orators declares that "college presidents, forced to compete with the state universities, spend all their time on finances and administration, leaving religious matters in the hands of the Christian associations"; that trustees appropriate less for morals and religion than for mathematics or athletic coaches (shades of Mark Hopkins, Julius Seeley and Francis Wayland, have mercy!). The principal of one of our largest schools has publicly called attention to the prevalence in secondary schools of profanity, and another principal declares that theft—plain stealing—is so common among school boys as to raise the question whether the eighth commandment is so much as known to such boys! And as if to confirm such opinions and revelations there is quoted for us the concrete fact of the census that, whereas thirty years ago there were in our penitentiaries 244 criminals for every million of population, today there are 1,148; that demagoguery and disrespect for all law are on every side; and finally, we are reminded that "Greece and Rome were more intellectual and cultured than the shaggy demons of the wilderness who trampled out their civilization, because these 'demons' were more moral."

Making due allowance for exaggeration, the enforced examination of the moral and religious influences at work in our schools and colleges must prove salutary; certainly the day will be full of menace if ever our seats of learning are permitted to become social and athletic resorts for the idle rich, or "factories" for the production of intellectual machines. One reflection at least should sober us—men who were boys in school and college thirty or forty

years ago must be held largely responsible for the present barbaric voluptuousness, reckless immorality and civic unfaithfulness in the country. These things and the decadence in the quality of men who are willing to accept public office and of young men entering the ministry might have been prevented to a degree if trustees and teachers had striven for and exemplified a higher ideal of life during the years when youth is so plastic and so nobly responsive. President Butler's warning that many evils in society today must be traced to our schools, should be heeded.

Are we not in danger as parents in the selection of schools, and as teachers in the schools, of losing the true perspective and of pressing into extremes one or the other of the axioms of education—religion cannot be taught; religion must be taught? There is here a golden mean which has time and again been found and must forever be found. Arnold found it, Henry Coit found it, scores of unheralded men and women are finding it in our own day. *Mutatis mutandis*, the old division of educational subjects into physics, logic and ethics must stand—the basis of facts, the power to grapple with and construct sound theories with facts, and the skill rightly to apply theories to the concrete facts of individual and social life. For the training of good citizens those were surely better schools in the earlier days when the "Rollo Code of Morals" was inculcated, with its subheads for study and discussion of such topics as Truth, Playmates, Dumb Animals, Treatment of Enemies, Purity, Parents, God. No modern iconoclast has by word challenged the penetrative prophecy of Humboldt, "Whatever we wish to see introduced into the life of a nation must first be introduced into its schools." This must have been the constant conviction of the great thoughts that live in the *Emile*.

In pressing forward to greater character-building in our schools it need not be dwelt upon that no other society or place is as safe or as helpful as a good school or college. Certainly a higher ideal of life is held up to students than is found in the average home. This is a necessary and just admission, but does not relieve us of the duty of vastly greater efforts during those years when a boy's aspirations rise highest, when the power of conscience is strongest and passion weakest, when reverence is most natural, when the range of possibilities is most unlimited, before the pressure of care can drive out "thoughts that kindle" and before evil has done its worst work in hardening the soul.

Simplicity and reverence in the stated worship, the utter absence of our peculiar views,

opinions or creeds, and of proselytizing, are among the first fruits of true religion and beget true religion in a healthy boy. If your pupil enters the kingdom of heaven he must do so as a little child, and there are many things in our denominationalism for which he cares not at all. "Whatever we wish to see introduced into the life of a nation must first be introduced into its schools." We who are making the last experiment of government by and for the people want and need religion in our nation. We must, therefore, address ourselves with renewed vigor, with greater intelligence, with profounder zeal to the high duty of teaching and practicing religion in our schools.

If the words of Humboldt the German do not carry full conviction, we should heed those of Washington: "Religion and morality are the essential pillars of civil society. Whatever may be conceded to the influence of a refined education upon minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—Interior.

LONG ARM OF THE CHURCH.

"How reach the masses?" We keep devising new plans and attractions, elaborate singing, sensational advertising, entertaining sermons, and evangelistic campaigns. Yet a mightier power for reaching the outsider in our parishes is the Sunday-school. If one-half the money which is spent on these other agencies were invested in the Sunday-school, the results in reaching the masses would be doubled.

At the recent Rally Day service in a Connecticut city the people were surprised to find how prominent in the growth of the church had been the work of the Sunday-school. The facts presented are taken from the work of an average church, without any paid workers except the pastor. A similar revelation concerning the comparative importance of the Sunday-school as an evangelizing agency could doubtless be found by analyzing the work of many another church.

The figures gathered covered the three years preceding September, 1908: Number of members added to the church, 203; number added from Sunday-school, 104; total number on confession, 133; number on confession from Sunday-school (more than two-thirds of 133), 91; number added from Sunday-school whose parents were not members, 74; members not from Sunday-school, but because of Sunday-school (usually parents following children into church

membership), 38; members added through Sunday-school direct and indirect, 142; members added through other means than Sunday-school, 61; proportion of new members through Sunday-school to total, 70 per cent. About one-half therefore of these new members were from families outside the circle of strictly church families.

Compare now with this result that of a successful and valuable evangelist campaign in which this church participated during one of the three years mentioned. In the distribution of cards signed, this church received 142, over eighty per cent of whom united with the church later. But of the 142 only one name was not included in the parish register before the campaign began. This comparison is not made to disparage in the least the great importance of the campaign in the total result. More than a score of the scholars of the school were helped to a public confession by the special meetings. But the comparison tends to show that the strong point of an evangelistic campaign is not in reaching the unchurched.

Nor is this weakness of the special effort the evangelist's fault. The pew is more responsible than the pulpit for the absence of the outsiders from the sanctuary. If the people in the pews do not mingle with the outsiders in the community and make them welcome in the house of God, no preaching, not even an able evangelist can draw them in. We need a "drawing" pew even more than a drawing pulpit.

It is a good thing to bring the drunkard into an evangelistic meeting or to take such a meeting in to the saloon. We ought to do it oftener. But compare the opportunity of such a meeting with that of a recent pastoral call in the parish of which we have been speaking. For the sake of his children the keeper of one of the lowest drinking places changed his residence from the rooms over his saloon to a

Why Go Elsewhere?

When your own book store can supply all your wants in the book line, as well as everything in the line of Church and Sunday-school help. Visit our New Quarters and see one of the finest display rooms in the west.

Chicago House, Charles L. Major, Manager
168 WABASH AVENUE, Third Floor

American Baptist Publication Society

decent rent near this church. The next Sunday his children appeared in the Sunday-school and soon the pastor called at the house, happily finding the whole family at home. The father, a young German, told how his older brother had been urging him to give up the saloon business. He told also the story of his boyhood and his marriage, showing the baptismal certificates of his children and the picture of a beloved pastor. "I want," said he, with evident sincerity, "these little girls brought up to be good women."

Granting that the evangelist in a special meeting would secure a strong hold on that man for the time being, the pastor in such a scene binds him with ten cords to the evangelist's one. And the cords are long—long. Whatever good has been in that man's past, smothered in his heart, speaks again and pleads with the voice of the pastor. All about him that is gentle, pure, penitent, good, lives again in the questioning eyes of his children. His best and surest hope of salvation comes to him through that ancient, potent promise, "A little child shall lead them."—Congregationalist.

THE PREPARATION FOR THE SABBATH.

In considering the present status of that most beneficent social institution, the American Sabbath, it is comforting to discover that over against our losses, which are serious and depressing, there is something of gain to match. One of McCutcheon's recent cartoons is headed, "Waiting Before the Church." It is a modern Sunday scene, in strong contrast to the familiar picture of the New England Sabbath showing the elm-shaded streets of a village (that suggests old Hadley) and the people in happy converse on the way to the open door of the village meeting house. In the modern picture only the minister is waiting before the open door. The street is crowded with a procession of whizzing automobiles, and the cross street with a company of pleasure seekers running for the street cars. Behind the humor of the scene is lurking the shadow of a social tragedy.

But while we have lost much in the good custom of a Sabbath of worship, we have more than regained lost ground in rational preparation for the Sabbath; and Saturday afternoon well spent is a step toward a return to a Lord's Day of sweet restraint and social content. The benediction of the provision, "In it thou shalt do no manner of work," has to many city toilers fenced off the summer Saturday afternoon from the time of labor. In these strenuous days the

luxury of a physical relaxation has become almost a necessity. The New England Sabbath scene is a blessed memory. But it is also a pleasant sight to watch the people at play on Saturday afternoon. How many happy family gatherings in these city park picnics! Did the old-time preparation for the Sabbath often "turn the hearts of the father to the children and of the children to the father" so effectively as these sacramental family reunions in the common garden of the city folk? Modern man needs both the holiday and the holy day. A gaining of a rational preparation for a day of spiritual and mental discipline is certainly a step towards regaining the lost heritage of the Sabbath of our sires. Where flesh helps soul, the church may address itself with new courage to forms of ministry through which soul helps flesh.—J. H. C., in Congregationalist.

When the Lord comforts us, it is not to make us comfortable; but to make us comforters.—J. H. Jowett.

Seven vials hold thy wrath, but what can hold

Thy mercy save thine own infinitude,

Boundlessly overflowing with all good,
All loving kindness, all delights untold.

—Christina Rossetti.

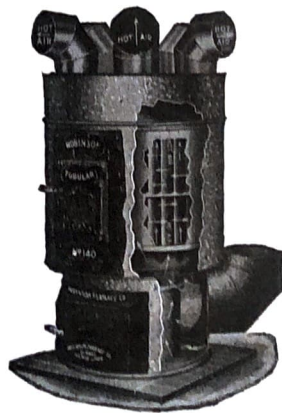
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CHICAGO

Chicago Temperance News

NOTES ON THE BIG PARADE OF SEPTEMBER 25.

Dr. H. C. Newton, Secretary.

Now for the world's greatest!

"I would do anything in the world to hurt the liquor traffic."—Gen. Frederick D. Grant to the parade secretary. General Grant will be present at one of the great Monday evening mass meetings at Willard Hall to encourage us and boost the cause of temperance decency.

We are pleased to accept the offer of Arthur Borage Farwell of the rooms of the Law and Order League as Parade Headquarters, where literature, suggestions and information can be had.—Suite 1005, Association Bldg., 153 LaSalle street.

The leading tallyho firm of Chicago reported early in August that their big supply of tallyhos was rapidly being exhausted for the parade.

Parade mass meeting at Willard Hall, every Monday evening until the parade. **Come and get what you need.**

Father O'Callaghan, the newly elected president of the great Catholic Total Abstinence Union of America, gladdens our hearts with the excellent prospects of swinging into line their beautifully uniformed and drilled cadets, their drum and fife corps, their Temperance Guild and Lodging House Temperance Club.

Mr. Bernard H. Moore, a military man, living at 7843 Winneconna, is organizing with great success 5,000 uniformed Lincoln Legioners. All south side boys between nine and sixteen should join the battalion nearest him and begin drill at once. A small fee of fifty cents covers expenses of uniform, and pennant cane with pennant attached.

Two ways you can help the lawless saloon: March in their rum parade, October 3; stay out of the decency parade on September 25.

The Parade Button and Badge.

A beautiful seven-eighths inch button, emblematic of the event, with date and place, the national colors, a bust of Chicago "I will," and words boosting the virtues of sobriety and reverence for law, is prepared for us by the College and Fraternity Novelty Co., according to designs worked out by the Flags Committee. They are sold two for five cents retail and one cent each wholesale—for Sunday-schools, societies, etc.

We have induced the gentlemen of the College Fraternity Novelty Co., who are church



Gen. Fred'k D. Grant, who will lead the parade.

men and much interested in our undertaking, to relieve us of the great responsibility of financing and distributing this button; now let us see that they are not the losers.

Get them at the factory, 4448-4450 Cottage Grove avenue, or at the downtown headquarters, 55 Grand Opera House Block. A supply will be kept at the Parade Headquarters, the Chicago Law and Order League Office, 1005 Association building, 153 LaSalle street.

Every body wear the button.

A house which stands in open ground must have a sunny side as well as a shady. Be sure to live on the sunny side, and even then do not expect the world to look bright if you habitually wear gray-brown glasses.—Charles W. Eliot.

CHICAGO LAW AND ORDER LEAGUE.

Arthur Burrage Farwell, Secretary.

The Law and Order League purposes to carry out a plan of organization something as follows: It is desired to have an organization of young men or rather of the youths in each church as far as practicable, and also an organization of men. It is proposed that the youths meet every two weeks, the men's organization once a month. That these organizations should be termed civic associations, that their purpose is to have a general course of instruction on municipal government, to consider ways and means by which the Christian and law abiding citizen may make his life felt in city government.

To do this it will be necessary to go quite minutely into a definite plan of campaign. It will be necessary, for instance, to consider ways for getting before the voters information concerning the qualifications and character of the men who are standing for office.

It is the purpose in no sense to enter into politics but to lend our influence through these organizations for bringing to the front men who stand not only for the enforcement of law but for a better order of things in the city government.

COOK COUNTY. W. C. T. U. NOTES.

Mrs. Emily M. Hill, President.

Cook County W. C. T. U. takes pleasure in announcing to the friends of the temperance cause that the "Little Giant," Mr. Clinton N. Howard is to fill dates in our city churches from September 12 to 23 inclusive. He speaks in the following churches: First Baptist, South Park Ave. M. E., Fullerton Ave. Presbyterian, Rogers Park M. E., LaGrange Congregational, Grace English Lutheran, Central Park Presbyterian, Ravenswood Baptist, Moody Church, St. James M. E., Second Baptist, Third Presbyterian, Morgan Park Baptist, and Austin First Presbyterian. Be sure to watch for announcements and attend your nearest church service. This is expected to be one of the greatest campaigns of agitation to bring about prohibition in Illinois that has ever been undertaken in Cook County.

Dr. Wilbur F. Crafts of Washington, D. C., says of Mr. Howard, "He has the fearless directness of a prophet; his pictures are painted with blood and iron."

Dr. Charles F. Aked, Fifth Ave. Baptist Church of New York, 1909, "I have heard nothing like him since coming to this country and certainly not before. He is the most amazing

speaker I have heard in my life. I have not laughed as much during the last twenty years, nor heard as much good sense in a single lecture." Come and enjoy "A Ride on the Water Wagon."

The Cook County Annual Convention will be held in the Third Presbyterian Church, Ashland boulevard and Ogden avenue, September 21, 22, 23, all day and evening sessions. Mr. Howard and Miss Marie C. Brehm will be among the notable speakers, and a grand gold medal oratorical contest will occupy the time one of the evenings. Everybody is invited to come and get enthused over the Great Temperance and Law Enforcement Parade to take place September 25.

Every soul is made to be a well-spring of eternal blessedness, and will be, if only it permits the waters of the eternal love to rise within. It can have right thoughts and true, and be set in everlasting harmony with itself. It can love, and so, without going about to find what shall bless it, it has all the material of blessing in itself; resources in its own immortal nature, as a creature dwelling in the light of God, which cannot fail or be exhausted. All men are for joy, and joy for all.—Horace Bushnell.

Idle Money



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Y. P. C. T. U. NOTES.

Mary F. Balcomb, General Secretary.

Are you pushing the parade? Do not forget that to have the 100,000 in line the day of the parade your church must have at least half of its membership in line; count up and see how many that means that you must actually have in the march, and then get busy and surpass that number if you can. Also remember that every society and individual that favors temperance and law enforcement are backing this parade.

The mass meeting in the Auditorium the evening of the 25th is being backed by the Young People, though all are invited to attend. There is no charge for general admission. Where young people's societies wish to be assured of seats together and in the section allotted to their own denominational young people they can reserve seats by application at Young People's Headquarters, 1104 184 LaSalle street, any time after September 1. Already (August 26) several hundred reserved seats have been spoken for. General admission tickets with 10 cents gives reserved tickets. Come and hear Hon. Seaborn Wright.

If you wish to be in the 1,000 voiced chorus choir, led by Dr. Towner of the Moody Bible Institute, inquire at Headquarters.

CATHOLIC TOTAL ABSTINENCE UNION.

Abba H. O'Connor, Secretary.

The thirty-ninth annual convention of the C. T. A. Union of America, held in Chicago, August 3, 4, 5 and 6, was a great success. It was opened with pontifical mass in Holy Name Cathedral, Rt. Rev. Paul Rhode, auxiliary Bishop of Chicago, being the celebrant.

The convention sermon was given by Father O'Callaghan, the Paulist, St. Paul. The convention parade was in keeping with the rest of the program in enthusiasm and a marked determination to brand the saloon as the greatest enemy of God and Church and Country.

In the Auditorium three representative men of the Catholic church spoke in no uncertain terms. Bishop Cameron of Pittsburgh declared: "The saloon should be closed on Sunday—it should be closed on every day."

Father Reardon, a priest after Archbishop Ireland's own heart, declared that the Catholic church and the American saloon are avowed enemies—that the saloon must go. Rev. James Reardon, a president of St. Paul's Seminary, Kan., and his influence is great for total ab-

stinence among the students who come from far and near.

Rev. Ulrich Mueller, president of the Ohio Total Abstinence Union, spoke for the Germans who have chosen the "better part." He condemned moderate drinking as most evil in its consequences. He declared that many who think they drink moderately are actually drunk much of the time; that the money spent daily for beer would keep a man's children in school instead of sending them poorly equipped to earn a living in the world.

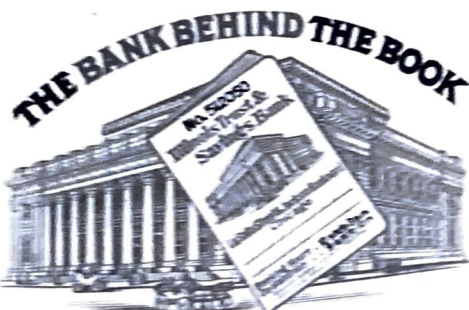
All nationalities were represented at the convention. The leaders of the non-catholic movement were present at each session; in union there is strength and encouragement. Could Cardinal Gibbons realize the latent power of united temperance forces he would not then think it impossible to banish the saloon from Chicago and other strongholds.

It is, therefore, not because Christ desires to lay upon a harder law that He gives such deep, inner interpretation of the law of righteousness in the Sermon on the Mount, but only because of His consuming passion to bring us into the fullest life.—Henry Churchill King.

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THE MORAVIAN PIONEERS.

The Moravians have been the pioneers in the mission field from the beginning. Since the days of Count Zinzendorf they have sought the most difficult and hopeless peoples and blazed the way for Christianity and civilization among them. From the Arctic cold of Greenland to the torrid heat of Guiana they have braved every peril of climate and savagery to preach the good tidings to those that sit in great darkness. More than 2,200 missionaries have gone out from their ranks and they are but a small people. Today one out of every sixty-eight of their number is on the mission field. They were the first Protestant church to obey the great commission, and they have more than all others gone unto the uttermost.

Their General Synod has just adjourned at Herrnhut in Saxony. It was here that Zinzendorf established the *Unitas Fratrum* in the troublous days of the early eighteenth century. There the Brethren lived the simple Christian life and sent the best of their children to the regions beyond. One-half of their membership is in the United States now, but their missionary spirit has outrun even their increased prosperity and they find their enterprise burdened with such debt that they must retrench and deny some

their commissions to go. They have been ever-ready to turn fields they have opened to the stronger forces of other churches when they were ready to enter in while their missionaries went to more difficult places, feeling it was their part to blaze the way. Would it not be Christian reciprocity for other churches to come to their rescue now?

This little body of 30,000 Christians give more than \$400,000 annually for foreign missions. They support nearly 400 missionaries and over 2,000 native helpers on the field, and there are 100,000 professing Christians at their mission stations. Labrador, The Mosquito Coast, Inner Australia, Guiana, Africa, Alaska, and the borders of Thibet are among their fields. For a generation they have waited on the Thibetan frontier and are now rewarded with a small church of Thibetan Christians, the only one there is in existence.

We are commonly inclined to think that because a thing is good we are entitled to keep it. No; we are called upon to sacrifice pearls. Whenever we see a moral or spiritual pearl, a heavenly grace or accomplishment, surpassing anything that we possess, it is our duty to buy it, even though it be at the cost of sacrificing something which we have valued and loved.—
J. H. Jowett.

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A MEMORY OF PICKETT'S BRIGADE.

It was years after the war, and some veterans of both sides were exchanging reminiscences at a banquet given by the Board of Trade of New York. It was presided over by the First President, Colonel J. J. Phillips, Colonel of the Ninth Virginia Regiment, Pickett's Division.

"There is nothing else so terrifying as a night attack," said Colonel Phillips. "The imagination works with intense activity in the darkness, and even in peaceful times adds infinitely to the fear of perils, real or fancied. How much more the horrors of warfare increased when the opposing forces are hidden from sight, when the first announcement of hostile intention is the thunder of guns, the crack of rifles, the flash through darkness—for it is the darkest possible night that is always selected.

"One of these night attacks in particular—on the Bermuda Hundred lines in 1864—I shall never forget; not because of its startling horrors, but because of a peculiar and sacred circumstance, almost resulting in the compulsory disobedience of orders, the obeying, as it were, of a higher than earthly command.

"The point of attack had been carefully selected, the awaited dark night had arrived, and my command was to fire when General Pickett should signal the order. There was that dread, indescribable stillness—that weird, ominous silence that always settles over everything just before a fight. It was so thick you could cut it with a knife; so heavy it weighed you down as if worlds were piled upon you; so all-pervasive that it filled creation for you. You felt that nowhere in the universe was there any voice or motion.

"Suddenly that awesome silence was broken by the sound of a deep, full voice rolling over the black void like the billows of a great sea, directly in line with our guns. It was singing the old hymn, 'Jesus, Lover of My Soul.' I have heard that grand old music many times in circumstances which intensified its impressiveness, but never had it seemed so solemn as when it broke the stillness in which we waited for the order to fire. Just as it was given there rang through the night the words:

"Cover my defenseless head
With the shadow of thy wing."

"Ready—aim—fire to the left, boys," I said.

"The guns were shifted, the volley that blazed out swerved aside, and that defenseless head was covered with the shadow of His wing."

A Federal veteran who had been listening looked up suddenly and, clasping the Colonel's hand, said:

"I remember that night, Colonel, and that midnight attack which carried off so many of my comrades. I was the singer."

There was a second of silence; then "Jesus, Lover of My Soul," rang across that banquet board as on that black night in 1864 it had rung across the lines at Bermuda Hundred.—La Salle Corbell Pickett in October Lippincott's.



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A GOSPEL FOR SENSITIVE FOLK.

There are people in this world who are always looking for trouble. To them the promise is fulfilled, "Seek and ye shall find." Upon such our pity would be wasted. "They have their reward." But even among the choicest souls of God, there are others of such tender, sensitive nature as to be sorely hurt by every suggestion of slight or criticism. To these we owe only sympathy and the gentlest of dealing. Sometimes with impatience we are tempted to exclaim, "Blessed is the man who has no miff!" But Great Heart among the Apostles rises up to rebuke us with his declaration, "Who is weak and I am not weak; who is made to stumble and I burn not?" Nor should we forget Jesus' words about those who offend one of his little ones which believe on him.

But is there no word of counsel which we may bring to sensitive people themselves? One cannot but wonder, first of all, if they always think of their condition as one to be remedied—realize their weakness as a fault to be overcome. Our feelings are either our good servants, or the harshest of all tyrants, according to the place we allow them. Self-control is possible. But one says, "How can I help feeling hurt?" One answer is this, "You must learn to dodge." The air is full of missiles perhaps. Some of them were doubtless aimed at you; most of them surely were not. Why should a man with any agility at all stand like a wooden post, an easy mark for all that's flying? Some people are always getting hit. They never seem to acquire the happy trick of ducking the head. Indeed, some resoluteness and much practice are often necessary before this habit becomes involuntary, but it may be learned. And when the bricks come hurtling through the air and one can serenely say, "Never touched me," life assumes that new cheerfulness that always goes with winning the game. Let us cultivate the great art of overlooking!

The chief harm done to these sensitive folk, however, comes from the sharpshooters, and nearly all of us at times retreat behind the earthworks, realizing that to be a better part of valor than to stay and dodge. The trouble is, our nerves often lie too near the surface. More adipose would perhaps bring comfort, although at the cost of a sensitiveness we could ill afford to lose. For the nerves must be kept delicate to respond and act; otherwise the whole mechanism of personality will lack in facility, alertness and skill.

Sensitive people should have a retreat. Socrates, when the attacks of Xanthippe's tongue became too fierce, withdrew to the quiet and solace of philosophy, and in that same philosophy many an irritated and aggrieved soul might find soothing atmosphere. But a greater that Socrates has said, "My peace I give unto you"; and St. Paul added the injunction, "Let the peace of Christ rule (arbitrate) in your hearts." There is a subtle alchemy, known to devout souls, by which the troubled spirit, immersing itself in the peace of Christ as in a dissolving medium, becomes all clear and unclouded again.

Love is the greatest corrective known. It has its own peculiar hurts and its own peculiar liabilities. But even these hurts are nullified, or turned to good account. True love glories in sacrifice, for this measures the power of love to itself. How much can I suffer for other's sake—this tells how much I love. Only love enough and you avoid—not the hurt, it is true—but the sting of the hurt, for underneath all there will still remain abiding peace.—Congregationalist.

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"Now it is the vastness of the country that arrests me, and now the fewness of singing birds, and now the wealth of prairie flowers, and now the sombre, inscrutable faces of the Indians, and now the ubiquitous and all-venturing reporters, and now the place-names, and now the miserable stretches of blackened poles where once were forests, and now the unspeakable newspapers, and now the frank, hospitable people, and now the kaleidoscope of irresponsible sects!

"Then comes the visit to Seattle, a truly amazing city, 'the latest thing' in Western cities. Its situation is superb; few cities have a nobler natural port or fairer prospects on every side. The enterprise of the inhabitants takes one's breath away. They have washed away the hills, and made splendid roads on every hand. And now they have organized an Exhibition, which, in some respects, is the most impressive thing of the kind I have ever seen. The log-built hall, in which the Forestly exhibition is arranged, is quite extraordinarily suggestive. It gave me an idea, which I beg to hand on to you. Why should not the church in America erect a grand cathedral with such mammoth trees as yet survive the heartless ravages of the lumberman?"

Objects of Conservation.

Conservation has three primary objects: First, to develop our natural resources so that this generation may have its full share and use of the riches of the earth. Second, to prevent needless waste and destruction of these resources, so that future generations may likewise have their just part in the material foundations of prosperity. Third, to see to it that the great natural resources so developed and protected shall be used permanently for the welfare of the many instead of for the profit of the few.—Gifford Pinchot.